THE EVENING FIRE-SIDE;

OR

Weekly Intelligence

IN THE CIVIL, NATURAL, MORAL, LITERARY AND RELIGIOUS WORLDS.

CALCULATED PARTICULARLY FOR THE PERUSAL OF THE YOUNG, AND THOSE OF RETIRED HABITS OF LIFE.

PUBLISHED INDEPENDENTLY OF ANY INTERESTED PARTY ATTACHMENT, AND WITH SPECIAL REFERENCE TO THE PRINCIPLES OF TRUTH AND PURITY.

VOL. I.] *PHILADELPHIA, SEVENTH-DAY, 29th of Sixth Month,* 1805. [No. 29.

The price of the Evening Fire-side is three dollars per annum.

FOR THE EVENING FIRE-SIDE.

LINES ON FRIENDSHIP.

Written at the request of a Young Lady.

Too long to careless ease resign'd,
Dull visions of the vacant mind
Have worn my hours away;
But when the prize is Stella's smile,
Who would not think it worth his while
To pen an idle lay?—

Genius or muse—whate'er thou art
That hoverest round the Poet's heart,
Oh! let me gain that prize—
She said I must of friendship sing—
Oh! grant that I may see it spring
In her approving eyes.

Thou, fairest of the genial powers
That smile in heaven's ambrosial bowers,
Dispensing joy to man!
Oh! nymph divine, without thy aid,
How soon would every pleasure fade,
That gilds this mortal span.

The charms of fame, the gifts of wealth,
The smile of mirth, or rosy health,
All pleasure would but cloy;
Unless some heart, with friendship warm,
Should share and heighten every charm,
And give a zest to joy.

Congenial thought and taste excite
Each finer feeling of delight,
And elevate the soul—
In life's gay morn, who hath not known
That pensive mood, to rapture prone,
When fancy's visions roll?

Let not the moral muse exclaim,
'Tis all a visionary flame
That many live to rue,
That springs from feelings too refin'd,
Gay visions of the youthful mind,
That prudence never knew.

Oh! vainly wise! when nature's voice
Bids frail mortality rejoice,
Too often doom'd to mourn;
Shall we refuse to own the power
That yields a short but fragrant flower
To cheer the dark sojourn?

Ask them that weep—has heaven in vain
Taught the pain'd bosom to complain,
When every hope has flown?—
Can sympathy no charm impart,
To soothe the anguish of the heart,
And Fortune's frown atone?

'Tis then we turn the streaming eye,
And claim the sympathising sigh,
Oh! nymph divine! from thee;
On thy soft breast we find repose,
While hope her vision sweet bestows,
Of pleasures yet to be.

Thy gentle voice shall whisper peace
And bid the sighs of sorrow cease
That oft with virtue dwell;
Or call religion from the skies,
And teach the raptur'd soul to rise,
And bid the world farewell.

Perhaps there are whose sordid souls,
No charm but charm of gold controls,
Unloving and unlov'd—
'Tis not for them that friendship weaves
The wreath that constancy receives,
By sharp affliction prov'd.

But those who shun the specious snare
Of guilty gain and splendid care,
For them she twines a crown;
Whose worth transcends Potosi's ore,
Or all the charms that fools adore
In pleasure or renown.

Sincerity that knows no guile,
And conscious innocence, shall smile,
And honour bright as day;
Bland peace, contentment's eldest born,
And hope, o'er sorrow's gloomy form
That spreads her mantle gay.

And thou, sweet girl, whose gentle heart
Hath never known affliction's dart
(And may it never know)
May heaven to thee her bliss extend—
A kind, sincere and faithful friend,
Its dearest gift below.

ERASTUS.

4th mo. 1805.

FOR THE EVENING FIRE-SIDE.

To the Editors.

On reading No. 25 of the Evening Fire-side, I was a little surprised to find the "Preacher" enlisted among the Old Bachelors: and though I esteem his talents, yet, I think he has but poorly supported the cause he appears to have espoused. He quotes the Apostle Paul, where he says "it is good for the unmarried and widows to abide even as I"—admitting his authority all the respectability it deserves, yet, as he was an Old Bachelor he was capable of judging only on one side of the question; and probably might have been prejudiced against the honourable state of matrimony: Or thought it advisable to recommend celibacy from the persecuted state of the Christians he was writing to; who, as they were hunted from city to city, would be less cumbered with care and anxiety, and could attend with more singleness of heart to the promotion of the important cause in which they were engaged, if unclogged with the cares of a family.

I think the sum of our writer's argument is, that having found three of the female sex capable of deceit, he concludes to have nothing further to do with them; and pleases himself that he has not that comfortable music, which he styles a curtain lecture. I expect, if he had been equally candid, he might have related as many instances of deception or vulgarity amongst his own sex, and therefore had as just a cause for totally relinquishing society, and turning Hermit.

For my part, I cannot help suspecting that he has advanced a proposition he is not fully convinced of himself; and hopes through the medium of your paper, to find some one who may refute his arguments, and furnish him with a plausible excuse for a change of condition.

I am a friend to matrimony, as I have for many years enjoyed the comforts attendant on the state of wife and mother. That no clouds have intervened to obstruct the brightness of my prospects, I do not attempt to say; nor indeed has any one a right to expect in this probationary scene, where prosperity and adversity are wisely blended for our eternal benefit. But I have found a friend in whom I had unbounded confidence; a soother of my afflictions; an attendant in the hour of pain and sickness; and one I could lean upon, as my stay, support and comfort. These advantages I have been blessed with, and endeavoured to return to the utmost of my power, and

believe it is not only *my lot*, but *that* of thousands, who experience the like benefit in a faithful and affectionate participation of joys and sorrows.

I have often beheld with concern the race of beings of which the Fire-side Preacher professes to be a part. I have seen them light and frivolous even to gray hairs, seeking in young uninterested companions that comfort which is alone to be found in the endearing ties of wife and children; estranged from their own home, for what could that afford them? no sensible companion to delight with conversation, or partake of their amusements; all cheerless, solitary and forlorn, even in the house of health and prosperity. But when sickness or sorrow overtakes them, no endearing partner to nurse, solace or sustain them; surrounded by persons uninterested for them, they must feel a double portion of misery from having *no one* to soothe or alleviate it.

Others I have seen harsh, sour, and unfeeling in their deportment, tenaciously careful of their own accommodation at the expense of every one else; who would sit in *no chair*, but the one *they* had chosen, and that in *their own corner*; an object of pity and disgust to all; though naturally endowed with powers that might have benefitted themselves, and rendered them respectable in society, had not self entirely absorbed every other consideration; which in most old bachelors, becomes finally the ruling principle.

From this representation of facts, I trust our writer will have the candour to allow, that *Happiness*, such as is consistent with the lot of humanity, may be enjoyed in a married state; that it is of a *social nature*; and is increased *the more it is communicated*. Then he can hardly fail becoming a convert to my opinion; which, if the case, he shall then choose a partner of understanding and virtue; of a good disposition, and one who has an affection for him; and I think I do not risk much in saying, he will be willing to acknowledge with the queen of the south, that the one half has not been told him.

MARIA.

15th of 6th mo.

FOR THE EVENING FIRE-SIDE.

THE CHRISTIAN.

Resign'd a Christian meets the ills of Time,
Nor fears the storms of this inclement clime:
Tho' thunders roar, and terrors round him spread,
"Eternal sunshine settles on his head."
He fears his God and hath no other fear,
His mind unclouded and his conscience clear,
His prospects vast, outshine the noontide beam,
His faith no fancy, and his hope no dream.
He fears no men of high or low degree,
No power on earth, can bind his liberty;
Beyond their ken, his treasure lies conceal'd,
He only wishes 'twere enough reveal'd,
That men might know its worth and prize it too,
He gladly would expose it to their view;
If suffering best should answer that design,
To suffer freely doth himself resign;
He to the smiter turns his ready cheek,
As taught of him that saith, I'm low and meek:
No provocation can his spirit move
To act contrary to the law of love,
But prays with him, whom on the cross we view,
"Father forgive, they know not what they do."
The royal law rejoiceth to fulfil,
And ever recompenseth good for ill.
Thus to the world proclaims, "Come taste and see
The love of God; behold how good is he."
Of bitter things he makes a wholesome sweet,
And rugged paths he smooths beneath our feet;
And tho' the wicked may our hurt intend,
Ev'n angels guard and stand the good man's friend.
Remember Joseph whom his brethren sold,
To the Asiatic Midianites for gold;
To bondage they, the faultless youth consign'd,
But Providence had other things design'd.
Mark the vicissitudes thro' which he pass'd,
Which pav'd his way to dignity at last.
A Christian's strength and confidence is He
Who hath set bounds, and limits to the sea,
So far, saith he, no farther shalt thou go,
Beyond his bounds no turgid wave can flow,
Tho' tossing high; firm on a rock he sings,
Glory and honour to the King of kings:
And tho' the fig-tree strew no blossoms round,
Nor cheering juices in the vine be found;
The olive fail; the labour of the field,
In golden crops, shall cease her meat to yield;
The flocks cut off the shepherd pen no fold;
The stalls forsook where once the herds were sold;
Yet in the God of his salvation, he,
Doth still rejoice, in deep humility;
His heart responds to the angelic host,
And praises Father, Son, and Holy Ghost.

Deer Creek.

FOR THE EVENING FIRE-SIDE.

Some remarks on the question—For what end was man created? whence religious and social duties considered.

For what end was man created? is a question of infinite importance for us to be rightly acquainted with, and to know by daily experience, whether we act consistent with the design of our being.—We are told in the sacred writings, that man was created for a purpose of God's glory, to serve, worship, and obey him here in this life, in order that he might be prepared to live with him forever in bliss and happiness in the world to come.

Man was created a dependent being: and this dependence must necessarily be on God in the first place, as the great and only source whence his wants can be supplied. God saw that it was not good for man to be alone: he saw that society would be beneficial to mankind, and thus he placed him in a situation wherein he could be assisted by others. This consequently brought him under a kind of inferior obligation to others like himself; but did not lessen his dependence on his Creator, nor diminish the gratitude and service due to him. But as men were made, and placed in society to be helpful to each other, from this circumstance originated the social duties, which were all actuated by the same principle of love implanted in the soul of man by the hand of his Creator, as congenial to his own nature, and ultimately binding to himself, as the Apostle declares, "God is love, and he that dwelleth in love, dwelleth in God and God in him." It appears evident by this, that man was created to love, honour and obey the Supreme Governor of the Universe; and next to him to love his fellow creatures and to be helpful to them. Here then is the grand principle and sovereign motive by which his conduct should be actuated—this should be the spring of his actions. And in order that it might be reduced to a certain standard, an unerring criterion is given him, by which he may be informed at any time whether he acts consistent with the design of his being. This criterion is derived from God, and must be a measure of his own eternal spirit of love implanted in the soul of man, producing conviction for every deviation from this standard, and if attended to, affording help and strength to overcome the corrupt propensities of his nature.

The end and design of man's creation and situation here is also clearly set forth by that declaration of our Saviour, wherein he pointed out that the very essence of man's duty to God, and likewise all his social obligations to his fellow creatures consisted in this, "To love the Lord his God with all his heart, and with all his soul, and with all his mind, and to love his neighbour as himself." Here is the most exalted situation he can arrive at in this life: here is the most noble attainment, and worthy of the most earnest pursuit, though the period of life appears short, ordered so in the unerring wisdom of the Sovereign Disposer, yet how glorious the prospect of futurity to the mind thus actuated and governed by this supreme principle of love.

The great business of life, and that only which appears worthy the attention of a rational being—so noble a creature as man, appears to be, in the first place, religion or his duty to God, in which is included the improvement of the pow-

ers and faculties of his mind; and in the next place the social duties toward his fellow creatures, comprehended in various relations and affections, according to his situation and circumstances—all proceeding from the same principle of love.

But if we take a view of mankind at this day, and observe their various pursuits and inclinations, actions, opinions and dispositions, it seems to fill the serious mind with a degree of horror and astonishment, mingled with grief, to consider that the glorious end and design of man's creation is so frustrated, and that instead of love being the moving cause of all his actions—that divine principle derived from God influencing all his conduct, the very reverse appears to predominate in his soul, and govern his conduct. Thus the end of his creation seems unanswered—the means of his salvation rejected, and the order of nature perverted. But what will be the consequence hereafter? let the mind not yet hardened in vice contemplate, beware, and prepare.

E.

FOR THE EVENING FIRE-SIDE.

TO DEATH.

To thee my muse now dedicates her lay,
As in my thoughts thou bear'st a part each day;
Beyond thy grasp th' immortal soul will soar
And tho' encas'd in clay defy thy power.
What, tho' the wise, the nobly great and good
Fall to the earth with brutes thy common food;
Still shall th' enraptur'd spirit wing its course
To realms of glory and of light the source.
There thou pale spectre never dar'st to stand,
Nor raise aloft thy life-destroying hand,
Within the precincts of th' etherial porch
Where shines eternal Mercy's brightning torch.
Wrapt in the darkest cloud without the gate,
Midst storms thou'rt plac'd, a messenger of fate,
Swift as the wind whene'er thy mandate's given,
Swifter thy speed than lightning's flash from Heaven.
Thy prey defenceless not awaits thy call,
Nor dreams that moment he is doom'd to fall;
Engag'd in plans of import to his view
His labours thicken and his cares renew.
Revolving suns he counts a certain prize
To aid each object of his heart-felt sighs:
Some weeks will also pass, and months may roll,
But trusts in one year to perfect the whole.
Amid these tempting scenes of deep-fraught skill,
Where Fancy leads and hope inspires the will;
Thy ghastly form with horrid grin appears,
And brings this awful summons to his ears:
"Prepare with speed to quit life's busy stage,
"Thy days are number'd and full ripe's thy age,
"Thy hours are past, no instant can'st thou stay,
"Come, haste, along with me, there's no delay."
With uplift hands, he cries, Thy Will be done
Father of Mercies! whose beloved Son
For me and all men died, and bore our pain,
Receive my soul resign'd to thee again.

H.

FOR THE EVENING FIRE-SIDE.

Messieurs Editors,

It is with pleasure I have observed TIRO's reply to my observations, and with equal pleasure, I again answer. But I must first beg leave to set him right, with respect to my former communication; *which*, it seems, he has at least *mistaken*. He says I have *endeavoured* to show that there is no contradiction in the passages to which he alluded, and *thence* inferred that his opinion was ungrounded.—It was not from the supposed contradiction of the passages, but from the opinion, that Virgil represented his father in the person of Tityrus, that the inference was drawn; and which, I believe to be a very just one. From the best accounts I have ever been able to collect, concerning Virgil's father Maro, it appears he was of but very mean extraction, in low circumstances, and only spoken of as being the father of so great a poet.—But, TIRO observes, that although the opinion of Tityrus being Virgil's father, be admitted as groundless, yet he thinks there is still a contradiction.—He observes there is additional proof of Tityrus being old, as may be seen in his former quotations; and of more weight than the appellation of "Fortunate Senex." For, says he, it appears that Tityrus had been at Rome; and when Melibœus addresses him,

"Et quæ tanta fuit Romam tibi causa videndi?"

Tityrus makes the following answer:

Libertas: quæ sera, &c.

And thence he infers that Tityrus was really old at the time when Melibœus addressed him.

But he seems not to have noticed the lines previous to the appellation of "Fortunate senex," where Tityrus, at the *very time* of his being at Rome, was addressed by the youthful denomination of "*Pueri.*"

"Quid facerem? neque servitio me exire licebat,
Nec tam præsentes alibi cognoscere divos.
Hic illum vidi juvenem, Melibœe, quotannis
Bis senos cui nostra dies altaria fumant.
Hic mihi responsum primus dedit ille petenti:
"Pascite, ut ante, boves, *pueri*: submittite tauros."

Which I think sufficiently disproves the supposition of Tityrus being *really old*; since it would appear ridiculous in Augustus, to address an old man by such a youthful term.

But yet Melibœus styles him "Fortunate Senex;" either as a *congratulation* (which I formerly remarked) or else to complete the allegory; as, Tityrus had feigned himself in the capacity of a slave, when he says, "Libertas" had occasioned him to visit Rome; and therefore, agreeably to the advanced age at which the generality of servants are liberated, had likewise represented himself with a white beard.

PHILAN.

FOR THE EVENING FIRE-SIDE.

Up the Brandywine, June 20th, 1805.

Editors,

Is it rudeness in the extreme for an unpolished swain to presume to decide where Doctors disagree? Or can I be excused, if, stimulated by a spice of that vanity attached to the human character, which prompts one to deliver his observations on every subject that may be started in the company where he happens to be present, even although it stretches beyond the reach of his understanding—if, I say, I should attempt to deliver my opinion on the dispute between TIRO and PHILAN, about Virgil's "Fortunate Senex."

I will say nothing about the meaning of Latin words (for the very reason that Jack would not eat his supper)—that I leave to your correspondents aforesaid. But there are some things a rustic may know, without being acquainted with Latin or Greek: for instance, I can tell the meaning of inconsistency when old toothless Thomas, who was struck with the palsy last week, talks about going to settle in the back woods; or when the fat widow t'other side of the mill, tells her daughter not to eat much meat, 'twill make her gross; while her own chub cheeks are shining with greasy bacon.—But this is shooting from the mark. TIRO seems to think it is inconsistent in a poet of Virgil's rank to introduce his swain, already beyond the middle of life, as wooing the wood-nymph with his oaten reed. Now if manners were not vastly different among the old Romans from those which mark our times, the poet, in my opinion, has given a not unfaithful portrait. Who that is conversant with our ways—who that hath been in our great cities or little towns, can say he never saw gray-bearded gallants leading along the lovely lively lasses, linked to their elbows like a glove-knot, and skipping, and smiling, and tittering, and talking trifles, with all the youthful sprightliness of twenty? Do not our woods also, as well as those of the Mantuan swain, resound with the praises of many a fair Amaryllis, whose piping enamorato has seen at least fifty summers pass by?—There's neighbour what's his name, why

he looks almost as he did when I was a boy, (and that's going on for a score of years back,) yet is as frisky as you please, and nothing puts him more out of humour than for the mischievous girls to call him "Old Bach." When he's in company with the fair ones, not a fan can slip from Nelly's lap, nor Fanny's handkerchief fall on the floor, but he whips them up with more agility than any of the lads of one-and-twenty—and, *in his own opinion*, with more grace too. 'Tis strange how long-liv'd is vanity. There's many a one like my neighbour, who, though

> "His head was silver'd o'er with age,
> And long experience made him sage,"

still thinks himself well qualified to captivate the fond female heart; nay, already fancies that Daphne is sighing for his notice, and that SALLY BASHFUL is spreading her toils to entangle him.

Seeing that human nature is much the same in different ages, allowing for trifling variations induced by education and casual circumstances, is it not reasonable to suppose that the same desire for female admiration was prevalent among the *old bachelors* of Greece, and Rome, and that it was sufficiently common to enter into the poet's delineation of manners? The opinion is supported by history, which tells us that the hoary-headed sages of antiquity were noted for their gallantry. Had not Lais a plenty of such company? and Aspasia's house, we are told, was frequented by the foremost philosophers of Athens; and the beauty of the impious Phryne procured her acquittal from her wrinkled judges, though by the laws she ought to have suffered death. If it were necessary, enough of instances could be cited to shew that among the ancients, every sighing shepherd did not wear a downy beard. Among us we have so many specimens of gray gallants, as almost to persuade one, that Love & Death had really exchanged arrows. We have lovers near a century old—yea, and successful lovers too: witness the frequent occurrence, in the marriage notices, of Mr. Such-a-one, aged ninety-five, to the amiable and accomplished Miss Blank, aged 17: 'tis true, the printer sometimes puts a note of admiration after such; but nobody wonders much, the thing is so common—and what nobody condemns, it does not become a country scribbler like myself to find fault with. But surely, if TIRO and PHILAN had considered what is, and not what, in their purer conceptions, ought to be the case among rational beings, the one would not have censured Virgil's gray-bearded lover; nor would the other have thought it necessary, in order to defend his poet, to prove that Tityrus was a youth.

For my part, seeing that both ancients and moderns agree in singing the praises of love almost to their dying day, I must acknowledge, that, if cited as a juryman in the court of the Muses, I would be for clearing Virgil from all blame respecting the matter in question.

RUSTICK.

FOR THE EVENING FIRE-SIDE.

Messieurs Editors,

As Fire-side scribblers now inherit,
So staunch a friend to modest merit,
I too may exercise the right,
Protected by the gen'rous sprite,
Who takes the field with bow unstrung,
A greater hero never sung:
I've often wish'd to try my skill
At authorship—and now I will.
I come within his proclamation,
At least in my own estimation,
My merit's great—but what's the oddest,
It is not half so great as modest.
Under his all-protecting care,
Secure from harm, I'll boldly dare
To soar away on Fancy's pinions,
To fame's yet unexplor'd dominions.
'Tis Nature, some say, makes a Poet:
It may be so, but I don't know it,
I'll therefore try to prove 'tis art,
By taking a judicious start.
Some bards, I'm told, of modern time,
Who wish'd Parnassus' height to climb,
Approach'd that pinnacle of glory
By clambering to an upper story.
From more substantial elevation
I mean to unrein imagination.
I'll scour along with speed Pegasian,
Soon breathe in atmosphere Parnassian,
Drink dry the pure Castalian fountain,
And circumambulate the mountain.
Fly round it like a whirligig,
And pluck the very topmost sprig
Of myrtle that I find upon it,
And wear the trophy in my bonnet.
When I these wonders have atchiev'd,
When all I've said shall be believ'd,
I then may count on lasting fame,
Poets unborn revere my name,
Transmitted down to future ages
Along with heroes and with sages.

I've given a sort of cursory view,
Of what I shortly mean to do.
I think you'll find my plan is new,
And hope to prove the picture true.—
Now, if success should crown my wishes,
Procure me fame, and loaves, and fishes;
I've other prospects in my eye,
Of which I'll tell you by and by.
To risque the loss of reputation
By saucy servile imitation,
Is what I always did abhor;
Originality I'm for.
To "sail on Evening's brilliant star,"
Like ARIEL through the ambient air,
Would be a downright degradation
To one in my exalted station.
The next excursion that I make,
Merely for reputation's sake,
Will probably be to the moon,
To see that things are all in tune
And after settling matters there,
I mean to, if I've time to spare,
Of space to take a true survey,
Altho' 'tis boundless, some folks say,
But I'm the boy who have the brains,
To tell the acres it contains,
By pure Hyperb'le and Emphaticks,
Without the aid of Mathematics.
I envy none, am no man's foe,
I'm much esteem'd where'er I go;
Ergo, I think no reason have I
To fear you'll make me cry peccavi.
I'm confident you'll not reject us,
I mean myself and my prospectus.
Having my object plac'd in view
I bid respectfully, adieu.

Boston, June 21st, 1805.

FOR THE EVENING FIRE-SIDE.

It is recorded in the holy Scriptures of truth, as being an expression of one of the ancient worthies, "when I was a child, I thought as a child, and spake as a child." This may lead to what reflections we have in that state. In my childhood I have viewed the sun rising in the east and setting in the west, and I inquired within myself, how does this sun return to the same place and rise thus again the following day? does it go, as it were, underneath my feet, or is it a new sun every day? one or the other of these must be true, and most likely that it should go under my feet: but when I advanced farther, I heard new wonders, that neither of those reflections were true; but that this great and mighty orb of light and heat neither rises nor sets; but that this vastly large world of ours, with its mountains and vales, plains, cities, fields and forests, with its oceans, seas, lakes, rivers and streams of water, with the innumerable creatures living and dead, animate and inanimate, are whirled round, that the largest portion of it may receive its enlivening rays once every returning day; except its most northern or southern regions, where continual light or darkness prevails in its long appointed seasons; and where, notwithstanding its intense coldness, great whales are found and caught in those waters from which oil and bones are obtained, so useful to man. But the mind, that active principle, is ready to inquire, is it possible that so large a mass of weight and matter can be thus turned to and from the sun, in so rapid a course as to receive its animating rays in so short a period of time? The answer is, however it may appear incredible, that it is true, or believed to be so: if truth, how wonderful! and yet a small part of that won-

der with which we are surrounded! Is it so, that this sun, this glorious body, without which we must grovel in perpetual darkness; is the source of light and heat to many worlds besides this on which we dwell?—But if we set bounds to our conceptions, and consider the heaven of heavens, the pearly gates of the new Jerusalem, the habitation of Angels and glorified spirits which needs no sun to enlighten it, for the glory of the highest is the light thereof, and there he shines in all his inconceivable glories, may we not be constrained to cry out, Oh Lord God Almighty! great and glorious are thy works, and, as saith the king of Israel, that my soul knoweth right well. And is there yet new and greater wonders still rising beyond? And what can these be? It is what the sacred volume declares to be true, that though the great Creator made man lord of this lower world, upright, and placed him in an earthly paradise, but a little lower than the angels, and crowned him with honor; yet, he departed from the fountain of all good, lost the divine image in which he was created, and thereby became exposed to every evil. Yet, even then, was help laid on one that was mighty to save, even Jesus, the mediator of the new and everlasting covenant: who gave his life a ransom: the just suffered for the unjust, that life and salvation should be brought to light, and should rest on man; except he should reject and refuse the offers of peace and salvation that he is invited to embrace: with a "repent ye and be converted that your sins may be blotted out."

Therefore may it be our happy lot to be up and doing while the day lasts: as the solemn night of death is fast approaching on us all wherein none can work.

PUBLIC GOOD.

FOR THE EVENING FIRE-SIDE.

The following Letter was sent to Samuel Fothergill by a Person who attended the yearly Meeting at Bristol in England.

May the 27th, 1764.

DEAR SIR,

As you may have great influence in establishing things decent and orderly in your Society, I take the liberty of troubling you with this address.—I have often attended silent meetings, and came away greatly edified, both from what I have felt myself and from the greatest satisfaction I took in sitting with so many Christian Philosophers, (for so I must esteem those who can sit two hours to improve, only from the operation of divine grace within,) and indeed the point I am concerned about, is the great want of silence, too frequent after large meetings: after the words uttered by an excellent woman yesterday afternoon at Devonshire House, I was astonished, I was shocked to hear, the universal babbling after the meeting broke up: I endeavoured to account for it by many town friends, meeting their country friends after a year's absence, but this could not convince me, that the clamour was consistent with the decorum expected from so still and quiet a people; if it is said that the house is only a house, and that after meeting it is as decent to talk in a meeting house as in the streets by the way, to this I have no answer that can be satisfactory to such as esteem it only a proper degree of liberty, and if custom has made it inoffensive, I shall another time only avoid the hearing of it, and shall at all times pray for the prosperity of Mr. Fothergill and his friends.

SELECTED FOR THE EVENING FIRE-SIDE.

The Vision of Theodore, the Hermit of Teneriffe, found in his cell.

Son of perseverance, whoever thou art, whose curiosity has led thee hither, read and be wise. He that now calls upon thee is *Theodore* the Hermit of *Teneriffe*, who in the fifty-seventh year of his retreat left this instruction to mankind, lest his solitary hours should be spent in vain.

I was once what thou art now, a groveller on the earth, and a gazer at the sky; I trafficked and heaped wealth together, I loved and was favoured, I wore the robe of honour, and heard the music of adulation; I was ambitious, and rose to greatness; I was unhappy, and retired. I sought for some time what I at length found here, a place where all real wants might be easily supplied, & where I might not be under the necessity of purchasing the assistance of men by the toleration of their follies. Here I saw fruits and herbs and water, and here determined to wait the hand of death, which I hope, when at last it comes, will fall lightly upon me.

Forty-eight years had I now passed in forgetfulness of all mortal cares, and without any inclination to wander farther than the necessity of procuring sustenance required; but as I stood one day beholding the rock that overhangs my cell, I found in myself a desire to climb it; and when I was on its top, was in the same manner determined to scale the next, till, by degrees, I conceived a wish to view the summit of the mountain, at the foot of which I had so long resided. This motion of my thoughts I endeavoured to suppress, not because it appeared criminal, but because it was new; and all change, not evidently for the better, alarms a mind taught by experience to distrust itself. I was often afraid that my heart was deceiving me, that my impatience of confinement rose from some earthly passion, and that my ardour to survey the works of nature, was only a hidden longing to mingle once again in the scenes of life. I therefore endeavoured to settle my thoughts into their former state, but found their distraction every day greater. I was always reproaching myself with the want of happiness within my reach; and at last began to question whether it was not laziness rather than caution, that restrained me from climbing to the summit of *Teneriffe*.

I rose therefore before the day, and began my journey up the steep of the mountain; but I had not advanced far, old as I was and burdened with provisions, when the day began to shine upon me; the declivities grew more precipitous, and the sand slided from beneath my feet; at last, fainting with labour, I arrived at a small plain, almost enclosed by rocks, and open only to the east. I sat down to rest awhile, in full persuasion that when I had recovered my strength, I should proceed on my design; but when once I had tasted ease, I found many reasons against disturbing it. The branches spread a shade over my head, and the gales of spring wafted odours to my bosom.

As I sat thus forming alternately excuses for delay, and resolutions to go forward, an irresistible heaviness suddenly surprised me; I laid my head upon the bank and resigned myself to sleep: when methought I heard a sound as of the flight of eagles, and a being of more than human dignity stood before me. While I was deliberating how to address him, he took me by the hand with an air of kindness, and asked me solemnly, but without severity, 'Theodore, whither art thou going?' I am climbing, answered I, to the top of the mountain, to enjoy a more extensive prospect of the works of nature. 'Attend first, said he, to the 'prospect which this place affords, and 'what thou dost not understand I will 'explain. I am one of the benevolent

'beings who watch over the children of 'the dust, to preserve them from those 'evils which will not ultimately terminate 'in good, and which they do not, by their 'own faults, bring upon themselves. 'Look round therefore without fear: ob-'serve, contemplate, and be instruct-'ed.'

Encouraged by this assurance, I look-ed and beheld a mountain higher than *Teneriffe*, to the summit of which the human eye could never reach; when I had tired myself with gazing upon its height, I turned my eyes towards its foot, which I could easily discover, but was amazed to find it without foundation, and placed inconceivably in emptiness and darkness. Thus I stood terrified and confused; above were tracts inscrutable, and below was total vacuity. But my protector, with a voice of admonition, cried out, 'Theodore, be not affrighted, 'but raise thy eyes again; the *Mountain* 'of *Existence* is before thee, survey it 'and be wise.'

I then looked with more deliberate attention, and observed the bottom of the mountain to be of a gentle rise, and over-spread with flowers; the middle to be more steep, embarrassed with crags, and interrupted by Precipices, over which hung branches loaded with fruits, and among which were scattered palaces and bowers. The tracts which my eye could reach nearest the top were generally barren; but there were among the clefts of the rocks, a few hardy evergreens which though they did not give much pleasure to the sight or smell, yet seemed to cheer the labour and facilitate the steps of those who were clambering among them.

Then beginning to examine, more minutely, the different parts, I observed at a great distance, a multitude of both sexes issuing into view from the bottom of the mountain. Their first actions I could not accurately discern; but as they every moment approached nearer, I found that they amused themselves with gathering flowers under the superintendance of a modest virgin in a white robe, who seemed not over-solicitous to confine them to any settled pace, or certain track; for she knew that the whole ground was smooth and solid, and that they could not easily be hurt or bewildered. When, as it often happened, they plucked a thistle for a flower, *Innocence*, so was she called, would smile at the mistake. Happy, said I, are they who are under so gentle a government, and yet are safe. But I had no opportunity to dwell long on the consideration of their felicity; for I found that *Innocence* continued her attendance but a little way, and seemed to consider only the flowery bottom of the mountain as her proper province. Those whom she abandoned scarcely knew that they were left, before they received themselves in the hands of *Education*, a nymph more severe in her aspect and imperious in her commands, who confined them to certain paths, in their opinion, too narrow and too rough. These they were continually solicited to leave, by *Appetite*, whom *Education* could never fright away, though she sometimes awed her to such timidity, that the effects of her presence were scarcely perceptible. Some went back to the first part of the mountain, and seemed desirous of continuing busied in plucking flowers, but were no longer guarded by *Innocence*; and such as *Education* could not force back, proceeded up the mountain by some miry road, in which they were seldom seen, and scarcely ever regarded.

As *Education* led her troop up the mountain, nothing was more observable than that she was frequently giving to them caution to beware of *Habits*; and was calling out to one or another at every step, that a *Habit* was ensnaring them; that they would be under the dominion of *Habit* before they perceived their danger; and that those whom a *Habit* should once subdue, had little hope of regaining their liberty.

Of this caution, so frequently repeated, I was very solicitous to know the reason, when my protector directed my regard to a troop of pygmies, which appeared to walk silently before those that were climbing the mountain, and each to smooth the way before her follower. I found that I had missed the notice of them before, both because they were so minute as not easily to be discerned, and because they grew, every moment, nearer in their colour to the objects with which they were surrounded. As the followers of *Education* did not appear to be sensible of the presence of these dangerous associates, or, ridiculing their diminutive size, did not think it possible that human beings should ever be brought into subjection by such feeble enemies, they generally heard her precepts of vigilance with wonder; and, when they thought her eye with-drawn, treated them with contempt. Nor could I, myself, think her cautions so necessary as her frequent inculcation seemed to suppose, till I observed that each of these petty beings held secretly a chain in her hand, with which she prepared to bind those whom she found within her power. Yet these *Habits* under the eye of *Education* went quietly forward, and seemed very little to increase in bulk or strength; for though they were always willing to join with *Appetite*, yet when *Education* kept them apart from her, they would very punctually obey command, and make the narrow roads, in which they were confined, easier and smoother.

It was observable, that their stature was never at a stand, but continually growing or decreasing, yet not always in the same proportions; nor could I forbear to express my admiration, when I saw in how much less time they generally gained than lost bulk. Though they grew slowly in the road of *Education*, it might, however, be perceived that they grew; but if they once deviated at the call of *Appetite*, their stature soon became gigantic, and their strength was such, that *Education* pointed out to her tribe many that were led in chains by them, whom she could never more rescue from their slavery. She pointed them out, but with little effect; for all her pupils appeared confident of their own superiority to the strongest *Habit*, and some seemed in secret to regret that they were hindered from following the triumph of *Appetite*.

(To be Continued.)

[Convinced that public benefit would result from the increase of institutions, similar to the Boston Female Asylum, of which an account appeared in our last number, we are induced to publish also the Act of their Incorporation, to be followed by their Bye-laws, &c. in a succeeding number; with the view of giving information to such of their sisters here or elsewhere, as may be disposed to follow their example, as well as to furnish the speculative Philanthropist with a pleasing subject for contemplation.]

Commonwealth of Massachusetts, in the year of our Lord, One Thousand Eight Hundred and Three. An act to Incorporate Hannah Stillman, and others, into a Society, by the name of

THE BOSTON FEMALE ASYLUM.

Whereas HANNAH STILLMAN, *and a number of other Ladies of the town of* Boston, *have associated for the charitable purpose of* relieving, instructing, employing *and* assisting FEMALE ORPHAN CHILDREN; *and to carry their Association into effect, have petitioned to be incorporated:*——

Section I. *Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same,*

That the said HANNAH STILLMAN, and her Associates, together with such others, as may become Subscribers to the same Institution, in the manner hereinafter provided, be, and they hereby are, incorporated into a Society by the name of

THE BOSTON FEMALE ASYLUM;

and by that name shall be a Corporation forever; with power to have a common Seal; to make Contracts, relative to the objects of their Institution; to sue and be sued; to establish Bye-Laws and Orders for the regulation of the said Society, and the preservation and application of the Funds thereof;—*Provided*, the same be not repugnant to the Constitution or Laws of this Commonwealth; to take, hold, and possess, any Estate, real or personal, by subscription, gift, grant, purchase, devise, or otherwise, free from Taxes, and the same to improve, lease, exchange, or sell, and convey, for the sole benefit of said Institution; *Provided*, that the value of the Real Estate of said Society, shall never exceed *Fifty Thousand Dollars*; and the annual Income of the whole Estate of said Society shall not exceed *Twenty Thousand Dollars*.

Section II. *And be it further enacted*, That every married woman, belonging to said Society, who shall, with consent of her husband, receive any of the money, or other property of said Society, shall thereby render her said husband accountable therefor to said Society; and every woman, whether sole or married, who shall subscribe and pay to the funds of said Society, the sum of *three dollars*, annually, shall, by such Subscription and payment, become a Member of said Society; liable, however, to be removed, whenever she shall refuse or neglect to pay her said annual Subscription.

Section III. *And be it further enacted*, That the said Society shall meet in *Boston*, on the last Tuesday of *September*, annually, for the purpose of electing, by ballot, from their Members, a First and Second Directress, a Treasurer, a Secretary, and a Board of not less than six, nor more than twelve Managers; all which Officers shall hold their said offices for one year, and until others shall be elected to succeed them. And the Managers, for the time being, shall publish a Notification of the time and place of each annual Meeting, in two of the Newspapers printed in *Boston*, at least seven days before the time of holding the same; upon any urgent occasion, the First or Second Directress, or, in their absence, the Secretary, or, whenever requested, in writing, by fifty Members of said Society, any five of the Managers, may appoint a Special Meeting of said Society; to be notified in the same manner as annual Meetings. And at any regular meeting, the Society may remove any Manager from office, and, by ballot, fill any vacancy in the Board of Managers, or any other corporate office;—*Provided*, that, in case of removal, two-thirds of the Members present, being a majority of the whole Corporation, shall concur.

Section IV. *And be it further enacted*, That the Treasurer of said Society shall always be a single woman, of the age of twenty-one years, or upwards, and shall give Bond with sufficient surety or sureties, to account annually, or oftener, if required by said Society, or the Board of Managers, for all money and other property of said Society coming to her hands; and, in general, to discharge the duties of her said office with fidelity.

Section V. *And be it further enacted*, That the Board of Managers, for the time being, shall have the management and application of the Subscriptions, Funds and estate of the Society, solely for the purpose of this Institution; and no sale or transfer of any real or personal estate of said Society shall be valid, unless approved by them; and no money shall be paid out of the Treasury of said Society, except by their order. They shall likewise have authority, at their discretion, to take into their Asylum such Female Orphan Children, as they may judge suitable objects of Charity, to enjoy the benefits of the Institution; and also, to accept a surrender, in writing, by the Father, or where there is no Father, by the Mother, of any Female Child or Children, to the care and direction of said Society; and to bind out, in virtuous families, until the age of 18 years, or marriage within that age, any such Orphans, or Children thus surrendered, or any Female Child or Children, who, being destitute of parents within this Commonwealth, shall have been relieved and supported by said Society; *Provided*, that any Parent, whose Child or Children, during the absence of their said Parent out of this Commonwealth, shall have received relief and support, or been bound out as aforesaid, shall have liberty, on his or her return, to receive such Child or Children, upon paying to the Treasurer of said Society the expense incurred in her or their relief and support as aforesaid.—And the Managers shall have authority to establish any Rules and Bye-laws for the regulation of the proceedings of said Board, and the concerns of said Society, not repugnant to the Laws of the Commonwealth, or the Bye-Laws and Orders of said Society: not less than three Managers shall constitute a quorum for transacting business; and all questions shall be decided by the votes of a majority of the Managers present.

Section VI. *And be it further enacted*, That any Writ or Process against said Corporation may be served by the Officer's leaving an attested Copy thereof with the Treasurer of said Society, or at her usual place of residence, thirty days before the return-day thereof; and the said Treasurer, or any Agent appointed for that purpose by the Society, or by the Managers, may appear, by Attorney, and defend or prosecute any suit in behalf of said Society.

Section VII. *And be it further enacted*, That all Instruments of Conveyance or Contract, which may lawfully be made by said Society, if approved by the Board of Managers, shall be signed by the First or Second Directress, and countersigned by the Secretary, and, if necessary, sealed with the common Seal of said Society; and, when so executed, shall bind the said Society, and be valid in Law.

Section VIII. *And be it further enacted*, That *Hannah Stillman*, shall continue First Directress; *Sarah Bowdoin*, Second Directress; *Elizabeth Perkins*, Treasurer; *Elizabeth Thurston*, Secretary; *Mary Hubbard*, *Sarah Parkman*, *Hannah Smith*, *Mary Gray*, *Abigail May*, *Margaret Whitwell*, *Elizabeth Dorr*, *Mary Grew*, *Ann Green*, *Margaret Cooper*, and *Elizabeth Goodwin*, Managers; until the last Tuesday of *September* next, and until a new Election shall be made as aforesaid; and shall be, and they hereby are, invested, during said time, with all the powers, which are herein given to the Managers to be annually elected by the Society.

In the House of Representatives, *Feb.* 25, 1803.

This Bill having had three several readings, passed to be enacted.

JOHN C. JONES, *Speaker*.

In Senate, *Feb.* 26, 1803.

This Bill having had two several readings, passed to be enacted.

DAVID COBB, *President*.

Feb. 26, 1803.

By the Governor approved,

CALEB STRONG.

A true Copy—Attest,

JOHN AVERY, *Secretary*.

SUMMARY OF INTELLIGENCE.

FOREIGN.—Respecting the warlike fleets in the West-India seas, so vague, and so contradictory accounts are given that we prefer silence on the subject, rather than to lay before our readers a mass of reports, whereof a large portion must be false.

The new *Regime of Holland* according to latest intelligence, was going peaceably into operation. The question for declaring His Excellency R. J. Schimmelpenninck, Pensionary of the Batavian Republic, had been voted on, in all the departments. The whole number of yeas was 14093—Nays 136; but as those who did not vote were considered to be in favour of the new form of government, the numbers have been declared as follow:

For the new form	353,186
Against it	136
Majority	353,050

The Grand Pensionary had assumed his functions. The Batavian Legislative Assembly was dissolved, and their High Mightinesses, as the new assembly are to be styled, were to be installed the 15th of last month.

Another new planet has been discovered by M. Harding, of Lilienthal, near Bremen, to which he has given the name of Juno. It is

of the eighth magnitude, and attracted his attention, while comparing with the heavens the 50,000 stars observed by Lalande. It appears to have a peculiar motion, and, after observing it for several days, he clearly ascertained that is was a planet. The same planet was observed by M. Burckhardt, who makes its annual revolution to be five years and an half. The following particulars have also been ascertained: Its inclination is 21 deg. Its eccentricity is a quarter of its radius. Its mean distance from the sun is three times that of the earth, or about an hundred millions of leagues; it is consequently farther than Ceres or Pallas, whose distance is ninety-six millions. Its diameter has not yet been ascertained; but its size appears nearly the same as that of Ceres, or the planet discovered by Piazzi. This is the twelfth planet discovered within a few years, Herschel having discovered Uranus and its six satellites, and two new satellites to saturn; Piazzi discovered Ceres; Olbers discovered Pallas.

The Emperor of Russia has granted ample emancipation to the Jews in his dominions. They are to enjoy the privilege of educating their children in any of the schools and universities of the Empire; or they may establish schools at their own expense. Such Jews who may become Magistrates, if in Poland, must wear the Polish habit, and in Russia that of Germany. The Jews are separated into four classes, labourers, mechanics, merchants, and citizens. All the labourers are declared free, and as well as mechanics, have the liberty of purchasing uncultivated land; which, after five years, is to be free from all taxes. Those not able to purchase, will have lands assigned them. The Rabbins are prohibited from inflicting punishments, such as severe fasts, execrations, &c. under the penalty of 50 rix-dollars for the first offence, 100 for the second; and banishment to Siberia for the third.

In consequence of a petition presented by the inhabitants of the city and parish of Kingston, the Lieutenant Governor of the island of Jamaica has issued his proclamation permitting for the space of six months, the free importation of flour, corn, corn-meal, bread, rice, peas, beans, and lumber of every description, in vessels belonging to neutral and other states, in amity with Great Britain, upon the like terms, charges and conditions, and subject to the same rules, regulations, visitations, and searches, as are observed with respect to British vessels in the like cases, and also allowing the exportation of rum and molasses.

The Governor of Barbadoes has confirmed the permission granted in his former proclamation, to import all the articles therein enumerated *(horses excepted)* into that island in neutral vessels, and from the United States, for the space of one year. Among these articles are flour, provisions and grain of all kinds.

DOMESTIC.—We learn that a large body of excellent Peat has been discovered within about two miles of the Delaware opposite this city. It has been pronounced of a superior quality by good judges. Peat has also been discovered in the neighbourhood of Elizabeth-Town, New-Jersey, where it is getting into general use, and is said to be preferred to wood, by some who have woodland in their possession.

Robert Patterson, Esq. Professor of Mathematics in the University of Pennsylvania, is appointed by the President of the United States to succeed E. Boudinot, resigned, as Director of the Mint.

The Legislature of Rhode-Island, lately in session, have rejected all applications for new Banks.

The canal in *Dismal Swamp* is now cut through half its width; and, in all probability, from the activity lately displayed in carrying on this arduous undertaking, will, in the course of a few weeks, be navigable for boats, &c. by which means there will be an easy and speedy communication between the waters of North-Carolina and Elizabeth river in this state.

Great Dismal (according to Morse) is on the dividing line between Virginia and North Carolina. It is chiefly owned by two companies. The Virginia company, of which General Washington was one, owns 100,000 acres. The North Carolina company owns 40,000 acres. In the midst of this Dismal there is a lake about 7 miles long, called Drummond's pond. The waters of that lake in rainy seasons discharge themselves to the southward into Pasquotank of N. Carolina, and to the north and eastward into the branches of the Nansemond, Elizabeth river, which runs into Currituck Sound. This canal will pass about a mile to the eastward of Drummond's pond, and will receive water from that lake.

Louis Hardi Le Blanc, a Frenchman, was sentenced to the state prison of New-York, for life, at the last court of oyer and terminer, for forging and uttering counterfeit bank notes. He declared himself a near relation to the Emperor Napoleon, but produced only his own assertion, or word of honour, in support of his imperial claim.

From the Albany Gazette.

Method of administering the Poligala Senega (Seneca Snake-Root) for the cure of the Croup or Hives (Synanche Trachealis.)

Take half an ounce of the Seneca snake-root bruised in a mortar, put it in a tea pot and add half a pint of water, let it simmer gently by the fire until it is reduced to half the quantity. A small tea-spoon full of this to be given every hour, and during the intervals give frequently a few drops at a time until it vomits or purges—after that administer only five or six drops every few minutes to keep up a constant stimulus in the mouth and throat.

The efficacy of this medicine in the croup was but lately discovered *in the southern states where this complaint prevails much.*—It generally relieves or cures in a few hours. It operates by stimulating the throat and fauces, thus contributing to loosen and throw off the inflammatory crust in the windpipe, which is the seat of the disease. But its success depends essentially on the mode of administering it—the above method should therefore be exactly pursued. It has recently been administered in cases of inflammatory sore throat, with the happiest effect. It is advisable in all cases of administering new medicines, but especially the Seneca snake-root, to consult a physician, and strictly to pursue his directions in administering it to the patient.

TO CORRESPONDENTS.

The truly estimable *Lines on Friendship* induce us to look forward with desire for a succession of similar strains. The half-promise of ERASTUS, is therefore held as valuable.

FORLORN SENEX, from the puerility of his verses, we judge to be in his dotage. However desirable it is to honour the AGED and comfort the FORLORN, what we owe to our readers is, in the present instance, of superior obligation.

AGRICOLA, has probably felt the genial warmth of *Friendship*, but he hath not a good knack at describing it: neither hath he been successful in his prosaic *Reflection*.

COMMENTUS, we have not yet paid due attention to. It is intended to investigate his merits next week.

I. P. is informed that J. D. F. is deserving of a place, and shall be introduced (nothing withstanding) among Original Poetry next week.

CAMILLA, for particular reasons, which it would not be proper to explain to every one, is inadmissible. But let her not be discouraged; for the bird that gets into the pigeon-hole of oblivion may chance to fly out again.

It gives us *pain* to reject *The Child of Pleasure*, nevertheless our duty imposes on us the task.

Sorbus may amuse his little brothers with his *pop-gun* talk; but our readers are of larger growth, and consequently require more dignified subjects.

JOE STRAGGLER, we are persuaded could write if he would cultivate his talents with assiduous care. But his present piece is too straggling to be instructive.

PUBLISHED BY JOSEPH RAREBTRAW, & CO.
NO. 84, NORTH FRONT-STREET,

Where Subscriptions and Communications will be received.

Subscriptions will also be received at BENJAMIN JOHNSON'S *Book-Store, No.* 31, *Market-Street.*